the Link

Friday, October 16, 1992
Volume 13, Number 9
Concordia University
Montreal, Quebec

Coming Out Issue

PHOTOS BY STEPHAN DUSSEAULT

AGENDA

The Agenda is a FREE service to publicize Concordia-related events. Space priority is given to non-profit and student groups. Drop off your info. at our office, room H-649 in the Hall Building, or mail it in, indicating AGENDA on the envelope. Deadlines are 5 pm Friday for Tuesday issues, and 5pm Wednesday for Friday's issues.

Saturday, October 17

Halloween Dance: sponsored by the Lesbian, Bisexual, and Gays of McGill. 9pm - 1.:30am, Ballroom of the Student Union building 3480 McTavish. Admission, $5; $4 if costumed.

Sunday, October 18

International Students Brunch: We welcome you to attend a brunch organinzed by the Campus Ministry and the Loyola Chapel Community. 12:30pm, Faculty Club at the Adminstration building on the Loyola Campus. Please call to confirm, 848-3588.

Monday, October 19

Lecture: Simone Veil, first president of the European Parliament (1979 - 1982) to speak on "L'Union européenne face à ses nouvelles responsabilités." In French only. J.A. DeSève Cinema, noon, in the McConnell building.

Celebrate Persons Day and Women's History Month! Films at Reggie's, noon. Presented by CUSA, info: 848-7474.

Tuesday, October 20

Lecture: Prof. Ralph Miliband, City University of New York, on "After Communism. 5pm, School of Community and Public Affairs, 2149 Mackay, basement lounge. Info: 848-2575.

Lecture: Gerald Kamanga, Vice-Chair of the Malawi Action Committee to speak on "Malawi in the context of change in Southern Africa." 7pm, McGill Centre for Developing Area Studies, 3715 Peel Street.

Lecture: Audrey McLaughlin, federal NDP leader to speak on "A Clear Choice for Canada", pm, Université de Montréal, 3200 Jean-Brillant rm B2215. Info: Alex Ng, 938-5884. Sponsored by the Québec Young New Democrats.

SERVICES

Services for Disabled Students - Advocacy and Support Services. We need qualified and willing volunteers to help us deliver many of the services our students use, eg. readers, tutors assistants. For more information: 848-3525; (Voice and TDD) - SGW H-580, 848-3536; (Voice and TDD) Loyola AD-121. Office hours: 9am - 5pm.

RAVEN meetings: group of women and men working on issues of violence against women. Weekly (alternating nights), 2130 Mackay. Info: 848-7585.

Concordia Outdoor Club: Those who are interested in participating and/or organizing trips call 848-3859. We do hiking, x-country skiing and many other events.

Tutors needed: must be a Concordia Student, have completed 45 credits; have GPA 3.0 or better, recommendation from faculty member. Applications available at the Dean of Students, AD 121 or Annex M-201.

Journalist looking for multicultural events and ideas for publication in non-profit magazine. Call Hames at 938-4160.

Clothing is needed to help refugees in Croatia and Bosnia-Herzegovina. Individuals and groups wanting to make donations of clothing may call Tom Dowd at 848-7464 (CASA) or 721-8038 (home). You will be contacted ASAP.

Free: writing assistants: term papers and written assignment? Help to get started, organize ideas, identify areas that could be stronger. H-440 and 2490 West Broadway. Info: Counselling and Development, 848-3555/3545.

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CLASSIFIED ADS

RATES: 20¢ per word for Concordia students (CUSA), 25¢ per word for other students and business ads. Deadlines are 5pm Friday for Tuesday for Friday issues. Come to room H-649 in the Hall building and fill out one of our painless forms. Hours: Mon-Fri 10-5. Ads must be accompanied by payment, or they will not run. We do NOT take classified ads by phone or by fax.

TYPING

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continued on page 4

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Special consideration to Concordia students & staff

Provisions have been made for students whose place of ordinary residence is in a province or territory outside Quebec and who wish to vote in the FEDERAL REFERENDUM on OCTOBER 26.
Contact the Dean of Students Office either at:
M-201 [Sir George Williams Campus] tel 3517 or
AD 121 [Loyola Campus] tel 3535 for details

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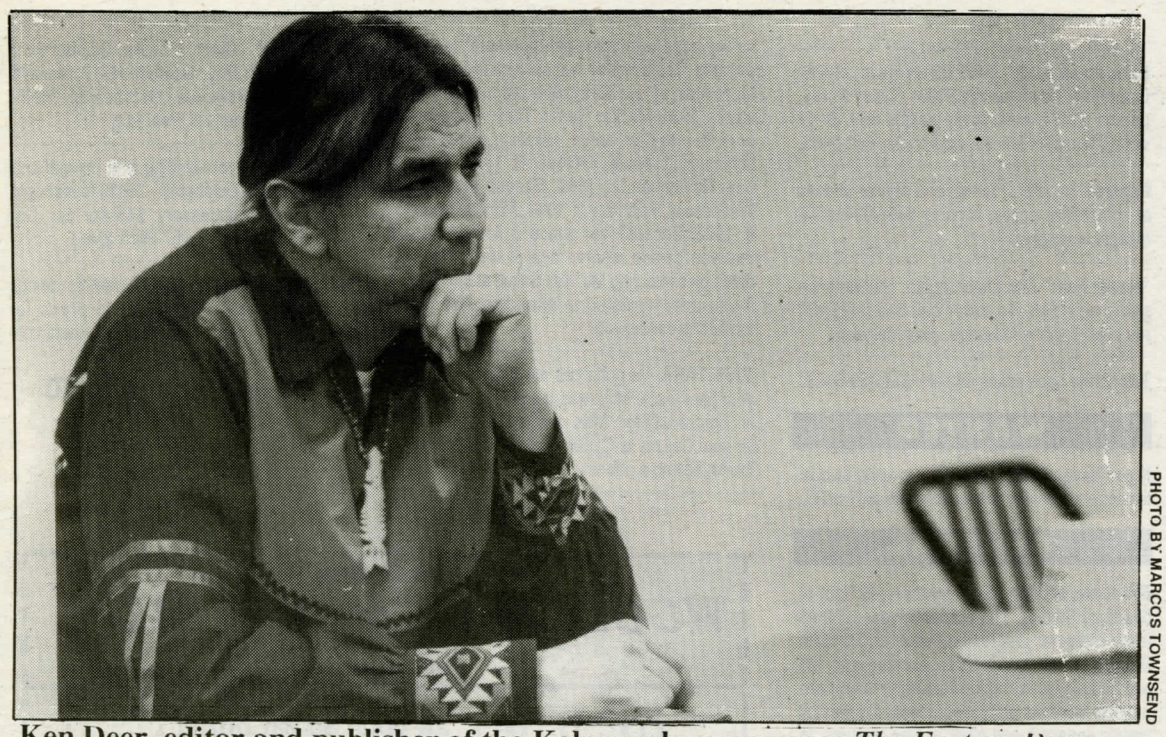

PHOTO BY MARCOS TOWNSEND

Ken Deer, editor and publisher of the Kahnawake newspaper *The Eastern Door*, spoke to Concordia students last Tuesday.

Mohawks say no to voting

"...we're not Canadian. We're Mohawk..."

by Tanya Athar

The Kahnawake community won't be voting on Oct. 26 because of "institutionalized racism" in the Charlottetown Accord, said Mohawk Kenneth Deer.

Deer is editor and publisher of the bi-weekly Kahnawake newspaper, The Eastern Door.

Last Tuesday, he spoke before a small group of students at Concordia. Deer said Mohawks are fed up with the governments' false promises of natives' right to self-government.

"There's always an excuse. There's always a reason to deny us self-government. Always. And nothing's changed in 500 years," said Deer.

The referendum is a particularly sore issue for Mohawks because Quebec will eventually be given the right to choose self-determination. Yet the native people who were on the continent centuries before Christopher Columbus' arrival in 1492 are refused that right, he said.

"Why is it that (Quebecers) have this right (of separation)?" Deer said. "Is it because the French-Canadians are of white European stock?"

Deer said Columbus' arrival marked the start of native oppression. White men saw natives as a crude, primitive people, appropriate for slavery and for conversion to Christianity.

These ideas persist today and are deeply embedded in the Canadian constitution, legislation, policy and law, he said.

Some indigenous groups have decided to vote yes to the Accord because they see it as the first step toward native self-government.

But Deer said a yes vote would only lead to five more years of negotiations. After that, the fate of indigenous people would be determined by a court inherently biased toward the demands of Canadian provinces, he said.

"In 99 cases out of 100, native people lose in court," said Deer.

Deer said he travels on an Iroquois Confederacy passport because for him, it's part of the process of asserting natives' right to self-determination.

"There's nothing wrong with being Canadian," he said. "(But) we're not Canadian. We're Mohawk and we're different."

Deer wants Canadians to realize natives are different but says autonomy is not his goal.

"I shudder at the thought of ever having the total right of self-determination," he said. "We don't expect to win. It'll be one battle and we'll gain some and then the next generation will fight another one.

"It's just the battling, really, that keeps us strong. It keeps us from becoming complacent. I think fighting is our destiny."

Kenneth Deer's lecture "500 Years of Oppression - Nothing to Celebrate" is part of a series on native issues. Lee Maracle will speak on "Native Women Say 'No'" Tuesday, Oct. 20 at 8 p.m. in H-110.

University to be closed referendum day —or at least part of it

Daytime classes at Concordia will be cancelled on referendum day, Oct. 26. About 370 classes that start before 4 p.m. will be affected.

However, all Concordia buildings and facilities will remain open, assistant to the vice-rector services Shirley Maynes said yesterday.

In a recent communiqué, the Ministère de l'enseignement supérieure et de la science advised the university that, as a teaching establishment, it must cancel daytime classes Oct. 26 to allow students to vote.

Students who work during the day and who attend classes after 4 p.m. will still be able to vote because their employers must give them four consecutive hours in which to visit their polling station, Maynes said.

Daytime classes cancelled Oct. 26 will not be rescheduled, Registrar's Services reports.

In past years, Concordia did not cancel classes on the day of an election or referendum, but it did prohibit exams from being administered. And students could not be punished for missing classes on election day.

—Colin Niven

PHOTO BY SPANNER MCNEIL

Bourassa at Concordia touting 'Yes' option

About 700 students packed Concordia's downtown auditorium yesterday to hear Premier Robert Bourassa deliver his standard 'vote Yes' speech.

"Some people think we can try again. This agreement took 125 years; we won't come up with another one in a few months," Bourassa said, waving a copy of the accord.

The premier was introduced by Rector Patrick Kenniff, who endorsed the 'Yes' side. He said he was glad to be able to hear Bourassa discuss what he considered to be "the best solution possible to our constitutional crisis."

Bourassa stressed that it was the first time in the history of Canada that a wide array of groups— including provincial premiers, territorial leaders, the federal government and the Assembly of First Nations— had agreed on constitutional reform.

"We tried in 1950, 1964, 1971, 1976; the patriation of the constitution was forced on Quebec in 1982; we tried with Meech; finally, we have one agreement of all the leaders.

"We have three choices on Oct. 26. We can approve the accord, [...] stay with the status quo, [...] or break up confederation. I'm trying to see the logic in the action of breaking up the country."

Bourassa urged students to vote 'Yes', admitting he didn't think the accord was perfect but saying he felt it was an improvement over the status quo.

—Jessika Diamond

Army recruiters set up at Con U

But military not loved by all

by Michael Bourguignon

If it had been up to the executive of the Concordia University Students' Association (CUSA), the Canadian Armed Forces would not have been invited to promote itself during this week's Career Days at the university.

"We were not consulted as to who would be represented on Career Days," said Michael Ryan, of CUSA's employment advisory committee. "We certainly would have voiced our concern about the presence of the Canadian Armed Forces."

Ryan said he objects to the promotion of military forces on campus primarily because of their traditional functions.

"If you look at their history, they've really only done two things: break up major strikes and intervene (during the Oka crisis); and they were sent overseas as so-called peace-keeping forces, to meddle in other people's affairs."

Career Days were Tuesday and Wednesday on the mezzanine of the Hall building. They were organized by l'Association Internationale des Etudiants en Sciences Economiques et Commerciales (AIESEC). Yesterday's Career Day was organized by the Engineering

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PHOTO BY MARCOS TOWNSEND

AGENDA

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Morning Tai Chi Chuan at Concordia's Victoria Gym. Starting Oct. 7 until December, Wednesdays and Fridays, 8:01-8:55am, $20 for eighteen classes. Register at Victoria Gym. Evening classes as announced by Athletics.

Thinking about Graduate School? Don't miss application deadlines for programmes, admission tests, and financial aid of the school of your choice. Visit the Careers Library on either campus before it's too late! Open weekdays at H-440 and 2490 West Broadway. Info: Counselling and Development, 848-3545/3555.

La Ville En Rose is seeking volunteers and billets for upcoming conference on lesbians and gays in Montréal. Please call Kathy, 848-2380, 274-6663.

Have you just been through course change? Are you stressed out? Feeling the added stress of the beginning of the semester, along with all of the other problems and pressures in your life? Don't worry, we're here to listen. Come see us at the Peer Helper Centre located at 2130 Bishop.

Down on your luck and even KD is looking real gourmet right about now? The Campus Ministry has a food voucher programme, for more information call 848-3588.

Spanish classes. The Concordia Latin America Committee is now offering Spanish Language Courses at all levels at reasonable rates. Info: 848-7410.

Call for submissions: the Concordia Queer Collective is seeking submissions for its first Queer Student reading in October. Please leave name and phone number at 848-7414, or ask for Jason.

Meeting for Psychos! All Psychology students are invited to join our meetings and join us in our events. Door prizes available. Every Tuesdays at 2pm, in P-205 (2020 Mackay). Info: 848-7487.

Montréal Sexual Assault Centre, 24 hour crisis line: 934-4504.

The Legal Information Service: IF you have problems with your landlord, or with a contract that you signed, or you are looking for information on divorce, we can help! Offices at room CC-326, 7141 Sherbrooke St. West, 848-4960 from 9am-5pm, Monday to Friday. Services are free and confidential.

Call for submissions to Queeries: an anthology of Canadian gay male prose in English. Deadline is February 28, 1993. Chosen contributors will be paid a fee for their work. Queeries, Dennis Denisoff, Editor, 1619 rue de la Visitation, Montreal, QC H2L 3C2.

AIDS hotline: CSAM (Comité SIDA Aide Montréal) 282-9991.

WOMEN

Lesbian Rugby and/or volleyball team: No experience is necessary! Info, comments, suggestions please call Luanna or Monia at 762-5545.

Bi-the-Way, a discussion group for bisexual women holds meetings every Friday at 8pm at the McGill Women's Union. Info: 598-8661.

Single moms support group will meet Tuesdays 7-9pm, starting in October at 2020 Mackay, downstairs. Info: 848-7431.

The Concordia Women's Centre needs a community outreach coordinator. She should be a bilingual feminist and a Concordia student. Work is paid/volunteer. Info: 2020 Mackay, downstairs. Info: 848-7431.

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Continued from page 2

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Two white book-cases for sale. Call 489-6478.

WANTED

If you have a garage you are not using I would like to rent it at very reasonable rate. 847-8633.

GENERAL

Graduate Student Get-togethers, School of Graduate Studies. The academic year 1992-93 is the inaugural year for the School of Graduate Studies. It will prove to be exciting and will provide us with the opportunity to initiate projects, such as promoting a lecture series by visiting speakers and other similar ventures. to forge stronger links between faculty and students and to stimulate scholarly debate within the community. In addition, Dean Martin Kusy would like to meet with graduate students so we have arranged "get-togethers" for this purpose. There will be two such sessions each semester at our Graduate Administrative offices, 2145 Mackay Street. They will be held from 6pm to 8pm on the following dates: First semester, Tuesday, October 6, 1992, Thursday, November 12, 1992. Second semester: Wednesday, February 3, 1993, Monday, March 8, 1993. Because our space is limited, I ask that you please reserve one of the following dates by contacting Ms. Kali Sakell at 848-3803 if you are interested in attending. We look forward to seeing you.

MISS TARA, ya gotta call me because I have your back pack! Mine was the only number in it so I get a call for "Miss Jen" and I retrieved it for you! Call me at CUSA, 848-7474. Damn you for not having a phone!

CRAZYFACE... Catch 'em Live. October 9-10, Wylder's North Bay; October 16-17, Annie's, Ste-Anne-de-Bellevue; October 31, Hell's Kitchen; November 1-3, Peel Pub.

Car Rally Test your driving and navigational skills. Saturday, October 24, 16h30 to midnight. No experience necessary, $15 per car. Call Sports Motor Car Club 457-2938 (eve.)

Engineer needed by film student to design mechanisms to give motion to props for upcoming film production. Gordon Hashimoto 284-3159.

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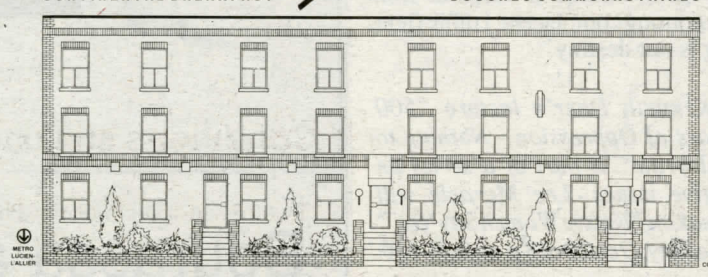

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Voters look to third option for referendum

There's Yes, No and ...

by Damion Stodola

MONTREAL (CUP)–As Referendumania hits Quebec again, some dissatisfied voters are considering spoiling their ballots as an alternative to the 'Yes' and 'No' campaigns.

Intimidated by political pressure tactics and frustrated by politicians' lack of vision, some voters see a spoiled ballot as a way of participating in the political process without falling into either camp.

"Everybody's been told 'Shut the fuck up and vote and everything will be better,'" said Albert Nerenberg, a Montreal film-maker and a columnist for the Montreal Gazette.

Socialist groups around Montreal began a ballot-spoiling campaign three weeks ago, under the name the Progressive Coalition for Annulment. The group has been distributing support letters around the city's university campuses and in the downtown area.

Organizer Bernard Loiselle said his campaign offers a third alternative.

"There is a huge area in between the 'Yes' and 'No' campaigns in which to politicize," he said.

Richard St-Pierre, a local political activist, agrees with the idea of the spoiled ballot campaign. He said the referendum is irrelevant to a lot of Quebecers.

"The referendum is engaging in ruling-class politics," said St. Pierre. "It doesn't address social issues."

Loiselle said the Quebec government is ignoring the best interests of the people.

"They are governing a minority," said Loiselle. "All the politicians have vested interests (which have) nothing to do with our welfare.

"Twenty-five per cent of Quebec's population is under the poverty line," he said. "When did you last hear Chretien, Bourassa or Parizeau speak of the misery of many Quebecois?"

To date only 120 people have publicly supported the coalition, but Loiselle said he's not worried.

"The annulment rate will probably be one per cent," said Loiselle. "But our coalition is a starting point. We have a long way to go."

Loiselle also said the referendum is divisive. The recent split between the Federation des Travailleurs Quebecois and the Conseil des Travailleurs au Canada unions is a perfect example, he said.

Loiselle said the Charlottetown accord does not solve the real problems facing Canadians like poverty, racial tensions and native rights.

"It's only a collection of good intentions," said Loiselle "Voting 'Yes' or 'No' is playing into the hands of both campaigns."

St-Pierre agreed. He said he objected to being asked to vote on an incomplete document.

"The proposition of accepting a document which is obviously flawed is unacceptable," said St-Pierre.

Loiselle said a 'Yes' vote is equivalent to voting for the status quo, while a 'No' vote offers no valid solutions.

He said voters have been sidetracked from the real issues and have fallen prey to the political terror tactics of both campaigns as a result of the complexity of the accord.

Loiselle said he believes many voters will abstain from voting due to the conflict between voting on the issues and supporting politicians incapable of representing the population.

Loiselle and Nerenberg said a spoiled ballot campaign has a greater impact than abstaining from the process. Unlike abstentions, spoiled ballots are tallied and counted as a percentage of those who voted.

Loiselle said he wasn't trying to perform miracles but pointed out his alternative at least offers voters a way of participating in the vote.

"Analysts are predicting a 25 per cent abstention rate," said Loiselle. "Our campaign allows those people to participate in the political process."

Voir editor defines his 'No'

Charlottetown accord is too vague: Martineau

by Paul S. Jeszenszky

'No' is the best vote for Quebec but make sure it's a 'No' for the Charlottetown Accord, said Richard Martineau, editor of the alternative weekly Voir.

Martineau, 31, studied cinema at Concordia University and has been with Voir since it was founded six years ago. He came back to tell a class of journalism students why he supports the 'No' side.

"The whole situation between Quebec and the rest of Canada can be seen as a marriage gone sour," he said. "They could stay together but it would be easier to get a divorce."

Martineau compared the Oct. 26 referendum to divorce hearings, after which "a definite choice (must be) made." He said he wanted independence for Quebec but urged students to vote for themselves.

"A 'Yes' vote would not be a disaster but if you vote 'Yes', do it because you want the Charlottetown constitution—not because you feel economic, international, or social pressure," he said.

Martineau said he liked the Meech Lake accord and would have voted for unity if it had passed. But he said the Charlottetown accord is too vague.

"I can't say yes to something that is not even done yet. Who knows what we may be signing with the Charlottetown agreement."

One of the main obstacles between Quebec and the rest of Canada is the distinct society clause. Quebecers see the clause as saying they are co-founders of the country but other Canadians see it as saying Quebec is somehow better, said Martineau.

The Charlottetown agreement "just isn't broad enough" on distinct society for Quebec, he said.

Martineau said an independent Quebec should not be conservative nationalist but an open, tolerant and multicultural society.

"I'm not a flag-waver and never will be," he said. "Passion belongs in relationships, not politics."

But with only ten days to the referendum, Martineau acknowledged many Quebecers still don't know how they'll vote.

"Quebec has to see a psychiatrist because it is confused about what it wants," he said.

"(People) vote for opposing things and get upset in the confusion. They are not sure of themselves."

Come to the Link staff meetings - every Friday at 4:30
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NEWS in Brief

Students gets hi-tech job bank

by Mario Carlucci

OTTAWA (CUP) — A computer database listing service could change the way students look for jobs.

Career Search — which lists about 2,000 jobs available to university graduates — can match employer with employee by using computers.

The bilingual service, which provides access to job placements both in Canada and abroad, has been almost two years in the making.

The product is the brainchild of Ottawa entrepreneurs Brett Whittaker and Agit Thomas.

Whittaker, an economics major at the University of Ottawa, has worked with Thomas on computer-related subjects since high school.

Thomas, who holds a degree in Computer Engineering from Carleton University said he was surprised the program didn't already exist.

"It seems like such an obvious thing," he said. "It seems so useful."

The program uses three steps to allow graduates to match their qualifications to the requirements of prospective employers.

First, the student must enter their academic background, then choose the industry they wish to work in, and finally choose the area in which they would like to work.

Each company in the listing includes a brief biography and its mailing address.

Ian Millar, director of the Career and Placement Centre at Carleton said the only compilation of similar information was published in 1983, by the federal government.

Millar said the program could improve with the support of associations like ACCIS — a national organization working to place post-secondary school graduates with employers. ACCIS acts as an intermediary between employers and students.

At ACCIS' annual conference "all the university recruiters accepted it (and they seemed to like it)," Thomas said.

"We received a fax from Laurentian University (in Thunder Bay, Ont.) recently saying it's a great program and they love it," he added.

But the database can only be updated every six months and it presently services just full-time, entry-level positions.

Students looking for full-time jobs in political science, sociology and journalism may be in for a disappointment.

Jobs in these and other liberal-arts-related fields are scarce.

But Whittaker and Thomas hope to be able to over more job variety in the program's next edition — to be published in January.

"We have 25 companies presently, but we're hoping for 60 by mid-January," Thomas said.

In January's edition, they said they will try to include part-time and summer employment as well.

Steve Moore, president of the graduate student's association at Carleton University, said the program is remarkable.

"It matches you up with a job that is appropriate. It gives you the address to send your resume to. That's a useful thing in every sense of the word," said Moore.

Conditions still bad:Philippine activists

Two exiled leaders of the Philippine National Democratic Front (NDF) visited Concordia yesterday as part of a Canadian tour to tell students of their struggle for democratic and land reforms in their homeland.

Byron Bocar, NDF's international spokesperson, told about 15 students the ousting of dictator Ferdinand Marcos has not changed the basic social structure in the Philippines. He said land and political power are still the domain of the elite.

Bocar and NDF international director Coni Ledesma said they do not feel safe in their own country. Amnesty International has documented 550 extra-judicial executions by para-military organizations in the last two years in the Philippines.

Bocar said he and Ledesma came to Montreal "to seek the support of Quebecers to exert pressure on the (current Fidel) Ramos government."

The Front formed in 1973, seven months after Marcos imposed martial law. Since then they have been in an armed struggle for land reform and redistribution of wealth.

The Front agreed to peace negociations with Corazon Aquino's government in November 1986, but the talks fell apart in February 1987. Bocar said Aquino's and then armed forces chief Ramos' insistence the NDF surrender its weapons would have caused the Front to lose its bargaining position. He said all out war ensued.

"We will negociate if there is an opportunity," he said, "but we will not lay down our arms until there is a comprehensive agreement."

NDF leaders met with Ramos government officials in Hong Kong one year ago to discuss peace negociations, but Bocar said Ramos still insists on complete surrender.

The talk was organized by students Michael Kay of the Quebec Public Interest Research Group (QPIRG) and Joselito Calugay of The Network for a Just and Lasting Peace.

—Brooke Grantham

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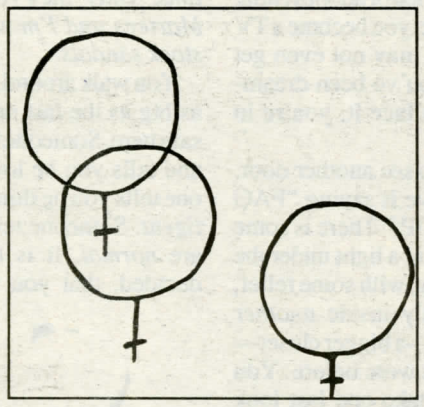
Women with HIV ignored by researchers

By Marisa Celli

AIDS is growing at an alarming rate among women butwhen it comes to research on the disease, women have been forgotten by the medical profession, said Lily Fortin of the Centre for AIDS Services Montreal (Women).

Speaking at an HIV workshop at Concordia's Women Centre Wednesday night, Fortin said that medications developed to help fight the disease are usually geared towards men.



"It's too bad that everything is geared towards men and that research has not gone that far yet. (But) what might work for men might not work for women," Fortin said.

Doctors often have a harder time diagnosing AIDS in women because the symptoms they experience are different from those experienced by men, she added.

"Symptoms of HIV infection specific to women are those which are recurrent. Recurrent herpes, recurrent pelvic inflammatory disease, and, if you go for PAP smears every year, if your PAP smear is abnormal a different kind of cell will show," Fortin said.

Unfortunately, doctors are unaware that such gynaecological problems may be the first signs of HIV or AIDS infection in women. Women who experience any of these symptoms more than once are encouraged to see their doctors for an AIDS test.

In Quebec, AIDS has become the second leading cause of death among women aged 20-49. Between 1979 and 1991, 179 women have died from the disease in Canada.

In Montreal, AIDS among women has increased from 120 known cases last year to 141 known cases this year.

Lesbians have also been excluded from many AIDS studies.

"They are not going to say 'I am a lesbian,'" so since there are no statistics or reported cases of lesbians with AIDS, there is a misconception they are not at risk, said Fortin.

AIDS does not discriminate, whether a woman is heterosexual or not. If she practises unsafe sex or needle-sharing she can be infected with HIV, the virus linked to AIDS.

HIV is also transmitted through blood transfusions. Although the Red Cross has been screening their donors' blood since 1986, Fortin said the blood can still be infected because the virus does not always manifest itself immediately. Sometimes the virus is not detected until 10 years after the carrier was first infected.

The lack of information on women and AIDS prompted Kathryn Roston to establish the Centre for AIDS Services Montreal (Women) two years ago. It is a support and resource centre for women and children who may be HIV-positive.

As animator at the centre, Fortin's job includes educating women, men and children on AIDS prevention through workshops held in schools and community centres.

Wednesday's workshop was sponsored by CUSA and the Centre for AIDS Services Montreal.

Symptoms of HIV Infection for Women

•Recurrent or persistent vulvovaginal candidiasls: the external genital organs of the female which is infected with a fungus.

•Abnormal PAP smears: would detect cancer of the vagina and other STD's.

•Cervical dysplasis due to papilloma virus: abnormality of the cervix due to a small red lesion (looks somewhat like warts).

•Persistent or recurrent genital herpes infection: repeating ulcerous lesions, a somewhat whitish circle, the size of a dime at the vulva and on the groin.

•Menstrual abnormalities: prolonged and excessive bleeding, spotting, intermittent bleeding between cycles.

•Pelvic Inflammatory disease (PID): abscess extremelt toxic, pus, bloody pus, pungent smell. Abdominal pain and tenderness, constipation, vomiting and fever.

Anyone who would like more information can contact the Centre for AIDS Services Montreal (Women) at 954-0170.

Lesbian and gay history subject of Con U conference

by Elana Wright

Montreal's lavender history will come out and finally shine in full colour at a lesbian and gay studies conference, this fall in Montréal.

Entitled La Ville en Rose, Lesbians & Gays in Montreal: Histories, *Cultures, Societies*, the conference is hosted by arguably Canada's most progressive universities — especially Concordia, known for its gay and lesbian studies.

Organizers say they hope the conference will be a catalyst to improve communication in Montreal's queer communities, which are currently divided along lines of gender, language and generation. *La Ville en Rose* is also aimed at bringing academics and activists together.

"Lesbians and gay men have been working together at all points in the organization process," said Andrea Hildebran, organizing committee member and liason to the lesbian community. "Everyone wanted it to be as diverse as possible. In the end, I think we'll have lots of activists and lots of people from the community."

Julianne Pidduck, also an organizer, said, "It's harder to get ethnic diversity because the conference is located in academia, and the organizing committee is all white."

The organizers were diligent, however, in making sure that community activists will be as visible as the academics at the conference. Deborah Vanslet, host of Dykes on Mykes at CKUT, Anne Golden from Groupe Intervention Video, Ken Morrison of the Canadian AIDS Society and lesbian activist Carolyn Gammon were among those who will be speaking at the conference.

The issue of bisexuality will be explored by several speakers, but it is conspicuously missing from the title of the conference.

"Personally," Hildebran said, "I would like to have seen bisexuals in the title because it brings up the question of queer studies and identity, and makes the frame of reference more inclusive."

Concordia cinema professor Thomas Waugh, one of the organizers, said the conference "will give respect and legitimacy to gay and lesbian studies in Quebec. We are behind the States in this respect. The fact that the two universities are sponsoring the conference is a real breakthrough. It's a first for Montreal. We're aiming for real diversity."

There will be poetry readings, video presentations, round tables, as well as workshops for community-based groups, added Waugh.

Some of the highlights of the conference will be the sessions called Montreal's Gay Universe, the Image of Lesbians in Popular Culture, People Living with HIV Speak Out, and Queers, Sex and Politics. The Keynote speakers will be writers Nicole Brossard and Allan Bérubé.

La Ville en Rose runs from Nov.ember 12 to 15 at Concordia and Université de Québec à Montréal. The cost is $20 for students. Call 987-8305 for information on registration.

More coming out copy on pages 8 & 9
Personal stories and on page 10
Fringe Arts

borderlander

I float at the point
where the mediterranean
meets the atlantic
am the fleeting edge
of an ocean wave
at the moment
where the sun sits
with the moon
rising
i
inhabit
time

i lie at the rim
of your iris
narrowed
enlarged
regulated by the colour
you choose to see
form the contours
of your tears
wiped away with one motion
i
am
first generation
child
of an immigrant family
lesbian
working class

my lips are mutilated
by oppressor languages
mother tongue
an archaic remnant
of the effects of colonization

as you define
who
i
am
you knife my body
slice open my wounds

i lie at your borderline
shift at your will
at your borderline
you
dare not
risk
to see me.

Maria Verghinas

Welcome to your day of comi

So here you are, in the closet, and with a fantastic wardrobe. You have no idea *what* you should wear before you open the door. Should you dress up and wear a tie? How about those great Doc Marten boots and a pair of tight jeans. Or maybe you should dress really flashy. After all, you are going out into the *real* world.

It looks like you've decided to wear a sweater, a pair of jeans, and a pair of Birkenstock sandals. That's it, the young, student/yuppie look. *Nobody* could make fun of you looking like that, you simply look like everyone else. Okay now, open the door.

"My God, another **FAG**!" someone shouts. You look down at yourself. Maybe you should have worn the business suit. Oh well, it's too late now, you're out of the closet and the door is locked behind you. Your parents want you out of the house.

You can never be seen in church again, and your best friend thinks you *might* have AIDS. You are no longer the person you thought you were before. Now you are a 'victim', and you have to be careful that you don't get fagbashed in an alley be a gang, or worse, by a cop. *Nobody* is on your side. You're a femme and a wimp.

Even if you had a lover, you couldn't get married or adopt a child. Unless, of course, you become a TV evangelist. You may not even get that great job you've been dreaming about. Let's face it, you're in trouble.

Suddenly, you see another door, with a sign above it saying "FAG AND DYKE HOP." There is some music playing and a light under the door. You realize, with some relief, that you're really inside *another* closet right now—a bigger closet—trapped like you were before. You look around to take one last look before you go into the next room. It is close. It is the room that has rejected you. You have to leave. You open the next door.

The light is almost blinding, but the music is great and the atmosphere is warm. The room is filled with people, and they greet you and pull you in with them. E*veryone in here looks like me,* you think. *VIctims. Only they're wearing Doc Martens and I'm wearing Birkenstock sandals.*

You walk around. This room isn't as big as the last one, but you feel safe here. Someone holds your hand and tells you he loves you. Someone tells you he thinks you're *intelligent*. Someone tells you that you are *normal*. It is here, you have decided, that you will stay. "But what ab
ask som
ever go i
respond
tough to
Every
ing hand
day we'l
she says
be able t
we'll all
just as w
Sudde
are in an
you dec
you are
simply
your spa

She didn't learn it from a book

When I'm with my lover, all I want to do is hold her tight and never let her go. The most wonderful feeling of all is knowing that there is nothing wrong with feeling that way.

Why does it matter that we are both women? Why does it matter that there are four breasts and two vaginas? It shouldn't matter, and IT DOESN'T!! Not to me, not to her, and it shouldn't matter to anyone else.

Though I've been "mentally" lesbian for 11 years, and "physically" lesbian for five years, I have only been with one woman! And she's only been with one woman. (I hope so).

What we do together when we're alone comes naturally. I didn't learn to perform cunnilingus from a book or from watching a porno flick. (I never do watch them). I learned to do it by knowing about my own body, and what feels good, and what doesn't.

Because my lover is also a woman, I know what feels good for her, and exactly how to move my tongue around her beautiful clitoris and vagina walls. (Not for 5 minutes, but for hours. Sheer delight.)

These sexual acts are common among heterosexual couples. Why can't same-sex love be accepted? It's not as if we're having sex on an city bus. (Though we did once on a train to Toronto under the blanket.)

What makes it difficult for us is that we're both Jewish. She's completely in the closet, and I'm out to a few close friends, but not to my family. Our Jewish parents are always on our cases about dating, and why we won't let them "fix us up with a nice Jewish boy."

Hopefully, soon, we can answer them honestly. Until then, it's time to be sneaky once again, and drive to Plattsburgh to the Holiday Inn. Of course, we can always use the stairwell on the 15th floor in Miami Beach.

To all those who are "out," I say it's wonderful that you could be yourselves, and have your lover over for dinner, and walk down the street hand in hand. For those who are "in," just hang on, and try to open up to a close friend. If they care about you, they'll understand and will always support you no matter what. The few people who do know about me already assumed it, and love me for who I am. My sexual orientation has not changed our friendship.

Unfortunately, I must sign this using an alias. It wouldn't be fair of me to use my real name. I must respect my lover's decision.

—Quincy

P.S. A special kiss to Zelda.

Coming out

We had been friends since high school, and the more time we spent together, the closer we grew. We were planning to spend the summer together touring Europe, so I thought I should reveal to her my secret.

I found myself attracted to her, and had a desire to kiss her. I confided to her that I was a lesbian but that I had never had an encounter with another women. She said it was okay,. but she wasn't that way.

We travelled together, and on the seventh day, we stayed in a Pension. There was only one bed, a small one. We looked at each other and laughed. The night before, I cried to her, telling her I didn't want to be gay and that I wanted a "normal" lifestyle.

She told me not to make her something that she isn't. Needless to say that on that seventh night, we lay in bed and kissed for hours. It took at least 15 minutes for her to respond to my kisses on her velvet lips. But finally, after what she calls "kissing a dead fish," she responded. That was almost six years ago, and I still see that night as clearly as if it were yesterday.

I've never kissed another woman since then, but I continue to kiss her. (All over her body!)

For those of you who have yet to experience the "first kiss," I hope this will inspire you.

Come on out!

—Quincy

P.S. Another kiss to Zelda.

All in the family

I came out to my family over two years ago, and overall, it has been a positive experience. At first, they gave me all the typical suggestions: maybe you should see a psychiatrist, maybe you haven't met the right girl, maybe this is just a phase you're going through, etc. They don't tell me that anymore.

When I went back for a visit this summer, I had to come out to them again in a way.. I had to come out as a sexual/romantic being that loves and feels for another human being.

My love for him is just as equitable as the love my sister has for her boyfriend. They had difficulty accepting or understanding that a man could love another man. They could only imagine us having sex. We do have sex, but we also like to hold hands a lot and cuddle while watching TV.

I wish that I could bring him to met my parents, to show them the man I love, and have him included in my family, just as my sister's boyfriend is. I wanted them to brag to their friends about their son's boyfriend, to show pictures of us to the family.

I realize they have to deal with it the way they want to, but I wish it could be different. In a way it is. Every time they call, they ask how he is. I told them not to refer to him as my "little friend," because even though he is short, he's not just my "little friend." He is my companion, my lover, my boyfriend, my partner, my friend.

If you are straight, don't deny queers their love for each other! If you are queer, make a point of mentioning your loved one. Don't let people trivialize your love and your life!

—Trent Newmeyer

Gay and Young

The boy is hurrying,
he is hurrying between stations,
stations of love, of warmth, of coldness,
of duty, and of nothing.
They look important, they look meaningless.
He can't seem to decide where to stop,
he can't seem to give one station too much or too little.
Everyone must get there share,
their share of him.
And he wants to get his share of them.
But boy, stop and think,
stop, and relax at one station.
Give it a chance to know you,
give yourself the chance to look, learn, and love.
Boy, how much I would like you to stop at my station.
Boy, how much I would like you to tell me what you want.
Boy, am I weary.
Help me, please.

George R. Daoud

ng out

ut the other room?" you
body. "Doesn't anybody
there?" "Sure," someone
"But you have to be pretty
survive in there."
ne stands in a circle, hold-
, until someone says: "One
be able to break our walls,"
"One day both rooms will
form one large room, and
e able to stand in a circle,
're doing now."
ly, you remember that you
ther closet. *But this closet,*
le, *is much better.* Here,
not alone. Here, you'll
ait with the others until
e becomes bigger.

—David King

Now It Was Wood

I can't of nothing Nothingness, Flowers.
Yet still of muscles muscling Scurry beach
Wet With high thighs hunting. I touch like
it does me. She don't in doesn't does A
mouth me sky in tongue With a Black hair
malice. Soccer water. I can't the moon in
mountains Bird flinging with hairy toes
Upon a feeling lip. Straw your tears
Lemon blond — flaunt it. Still the doesn't does me
Cuz I can't of somehting sometimes ...It
frightened me my sleeping Off me my cannot
flesh In sometimes messes. Never not
Your peeling pulse Petulias it does in
justing just cuz the midway of a frozen
doesn't Betty me. Still, apple pebbled hair
caught in Frigid spoon like longings longed
'Till the Betty-less Betty-ed me again And
she got her never gaining mouth.

by Reynaldo

Engineering homophobia

Homophobia always strikes me like lightning. When it happens, I cannot move, I cannot say anything. I just sit there wearing a stupid face, not believing what I'm hearing.

Call me an optimistic dreamer or a stupid fool, but I cannot believe that people can be like that; not intelligent people, not university students, not engineering students. I cannot put it into my head that people who spend long hours struggling for knowledge can be so ignorant.

As a third-year engineering student, I have seen more heterosexism than homophobia. I tend to excuse heterosexism, not homophobia. When I think that engineering students will be in charge of a big project involving lots of knowledge and responsibility, I get sick to my stomach when I think that some of them are narrow-minded regarding difference and new ideas. Knowledge is wasted unless it has good judgment. How good is a judgment if it is based on prejudice?

Concordia must stop allowing engineers to take only engineering courses so they can see different people with different ideas, can deal with social difficulties as brilliantly as they deal with technical difficulties. Educate them. Call me a fool, but I'm sure they'll learn. Because one homophobic engineer is still too many.

Like I said, I'm in third year and I've seen and heard too many things I wish I hadn't. I can quote gay people saying "Oh, she's in engineering, but we've forgiven her that fact," and I can quote engineering students telling me "Lesbians? Well, I guess they're okay. I hate fags though, but don't get me wrong—I like you." I say the bullshit can come from both sides.

I'm going to take pride in this coming out issue, instead of being afraid of and feeling bad about the comments engineers might make when they pick up *the Link* (which they haven't paid for). I just thought I would let everyone know I'm gay and an engineering student. Yes it's true, it can happen, and believe it or not, I'm not the only one. So before you make disparaging comments or stupid jokes towards homosexuals, male or female, think twice and have enough respect not to make them in front of me.

—Isabelle

Debunking the macho myth

Earlier this year, I wrote a coming out article in our school (Ecole Polytechnique)'s newspaper, *Le Polyscope*. I wanted to tell my friends about my homosexuality and to set a milestone: to be an openly gay person in one of the most conservative fields, engineering. Although I was reluctant at first to write an essay, once I started writing it was easy to fill up two pages of text. I knew it wasn't an easy thing to do, just thinking of how they would react, thinking of how they reacted to Page 165 of the CUSA handbook last year. If everything goes well, (I thought), it will be life as usual for them, a great relief for me. I won't need to hide my gayness from them anymore. At worst, I will be in school only for my courses. I will leave the area as soon as my classes are over, to avoid the harassment.

Engineering is, in my opinion, the most macho, conservative and sexist field there is. Even with the recent events that have tried to change that image, I still perceive it as such. It is not uncommon to hear a sexist or racist joke in the halls, whether it came from students, staffers or teachers. Among the students' associations, *Le Polyscope* stands out as one of the loudest and most macho of all. I often hear them use derogatory words to label those who are different: bas-brun for nerds, fif for queers, etc... Some of them claim they are only joking when they use the words; to me, it still hurts the same. It seemed like a challenge to try to educate them through my coming out article. I was expecting the worse from them. I didn't take on this project unprepared though. I was counting on the mutual respect that has established among us to gloss over any differences we have. I have been part of the newspaper group for over a semester already, preparing and printing the paper every Wednesday night.

At first I brought my essay to the attention of the newspaper's editor, Whale. You see, we all have nicknames in this place. Whale was named for his generous proportions. I thought that he would be a good measure of how people would react to my article. If he likes it, (I thought) I will submit it.

As it turned out, he was glad I wrote it. He offered his full support, in case the other *Polyscope* staffers would object. For the following week I sought advice from many friends, gay and straight, in improving the text.

Just before submiting it though I had one guy read it because I thought he would have the most homophobic reaction. He's what you could call the typical jock turned engineering student. He's tall, handsome, has a solid build, looks intimidating, someone you would meet at Peel Pub. To my surprise he simply remarked that he wouldn't have guessed that I was gay. With such a positive response, I proudly submitted my article.

continued on page 10

Coming together after coming out

by Jason Boyd

Coming out—an essential and liberating step for any queer—traditionally refers to self-affirming queerness within a heterosexually-oriented society.

But this is easier to do when queers can meet, interact, and support each other in their own community.

However, the queer community isn't homogeneous because it isn't synonymous with the "lesbian, gay and bisexual" or the "lesbian separatist" or the "leather" communities.

Yet, the assumption is that all members of the Community will work together because they are oppressed by society due to their sexual orientation.

The picture we get here is a colourfully diverse community ruled by mutual respect, and that provides a haven for those who are ostracized by a heterosexually-dominated society, despite their ethnic, racial, religious, political, intellectual, physical, or sexual differences.

Unfortunately, this is not the case. We have not yet realized that, if as a Community, we want to function and work together effectively, we must eliminate petty prejudices and mutually respect each others differences. Only then can we. provide a Community for people coming out that accepts.their.differences, does not judge them (as heterosexually-oriented society would), and gives them the only space where they can be who they are, entirely, without fear of censure and repression.

Straight-looking-acting, WASP, middle-class, conservative lesbians and gays who are devoted exclusively to monogamy and vanilla sex, find an accepting "lesbian and gay community". when coming out.

But for someone from an ethnic or racial minority, or with certain religious, political, or intellectual convictions, or with defined sexual or physical fetishes, or with any combination of these, the plethora of closet doors can be so daunting that one may never feel they have the support to free themselves from all or any of the closets they have been forced into by their own Community.

Mimicking heterosexually-oriented society, our Community also has "moral majority" (MM) The other force is the "politically correct" (PC). This trend, once well-intentioned, beneficial, and based on worthy principles, has evolved to such extremes that this "school of thought" now tyranically delineates

continued on page 10

Drunkards Did I awake, Oh Boy, His Cock:

Stop coming my trip beside me
Suck you surprise dark hair
His Art's neck I had given him
In full hardness pubic hair
Me and deep coming and began
Us to small was different flesh
On my fuck too – trunks long hard dick
He nervously swim from sleep
Another Jimmy picked ass
Session Scott closet ripped off
Their heads cum position fell
Face to me.
My breathing leaped had turned
Vigour loved a very rounded pliunge
Jean twisted unmercifully my inch
Finger over they had convinced
buck nacked. I wanted her football
With my mouth,
He just smiled as people did
Strawberry jam.

by Renaldo

Coming together

continued from page 9

what is to be considered censurable in behaviour towards women and other selected minority groups.

For example, an S&M porno magazine involving a man and a woman would be censurable because it is demeaning to women, portraying them as either slaves or unnatural dominatrices. A similar magazine involving two women would be censurable because it enforces patriarchal power-roles, while one involving two men would provoke little comment as long as both subjects were of the same race, age group, social and economic status, etc. Those who printed and those who consumed this material would be vociferously denounced until they were driven back into a closet.

The MM denounce these magazines as perverse and obscene, while the PC would equally condemn them as degrading to women. Same target, different aims. The MM and the PC share the same basic premise: censure to prevent social harm or corruption.

Tolerence and mutual repect will create a sense of unity which is important for our Community. The Community should be a place where differences are preserved and celebrated. With a Community such as this, coming out for all people can be a truly exhilarating experience.

Debunking the myth

continued from page 9

The next morning, hardly a word was said among us. I think everyone was just recovering from the news. A friend told me afterwards that people accepted my gayness very well.

It has been nearly two months since the announcement and it's business as usual. I didn't get the sneers, the nasty remarks, the harassment. I got acceptance and support. I can talk freely with them on gay subjects. I even got a column started appropriately entitled "Queer".

Myth #1: There are no homosexuals in engineering.

Myth #2: Engineering students are homophobic.

—Bao Phac Do

Army at Con U

continued from page 3

and Computer Science Students' Association (ECA).

Claudia Leonardi, co-director of the AIESEC Career Days, said there was no need for the association to consult with CUSA about its plans.

"This is done all across Quebec," she said. "It has nothing to do with CUSA."

AIESEC has no policy on promoting the military.

"We are an apolitical organization. We don't take any stands on anything," said Leonardi.

Maria Cinquino, Vice-President Academic, and in charge of Thursday's Career Day, agreed.

"It's our Career Day; we're here to serve the students," she said. If students have a problem with the involvement of the military in Career Days, they should voice their concerns directly to the organizers, she added.

Rowena Haines, an engineering student working at the Career Days exhibit Thursday, also defended the ECA's decision to allow the Canadian Armed Forces to take part in the activity.

"It's a fact of life: the Armed Forces hire engineers; they pay our education so we shouldn't complain," she said. "I'm a pacifist, but I believe people should be allowed to join the Armed Forces if they want to."

continued from page 4

LOST & FOUND

Black Anne Klein Wallet lost, Mon. Oct. 5th, 1992, between 6:15 and 9pm. Loyola Campus, somewhere between Cantor's on Sherbrooke & Bryan building on campus. I only need my much valuable ID. Keep the wallet and money, but please, I need my ID & bus pass for transportation. Reward offered. 697-5396 Fiona.

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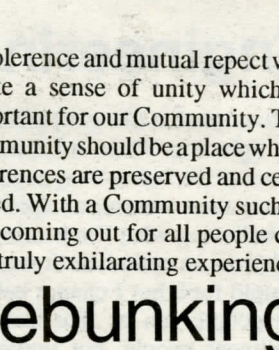

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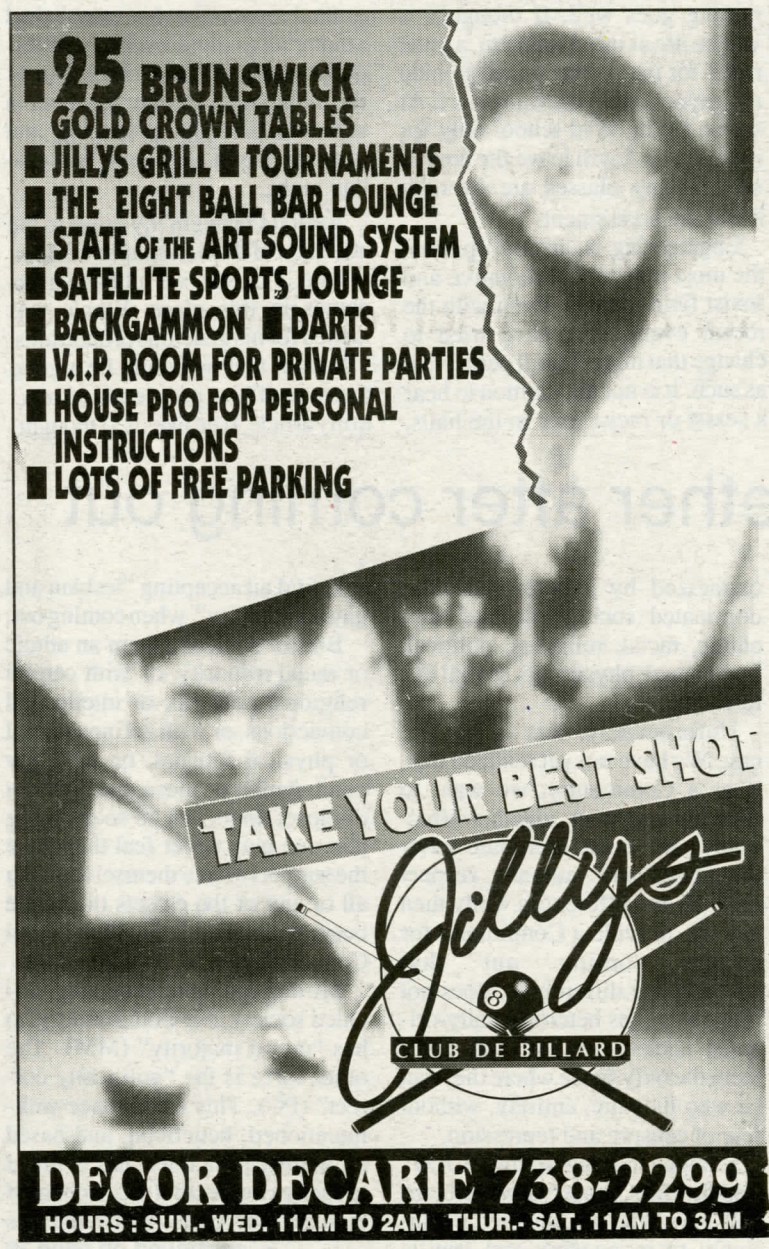

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the Link

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Looking at reflections of ourselves

Lesbian and gay photo exhibit at UQAM

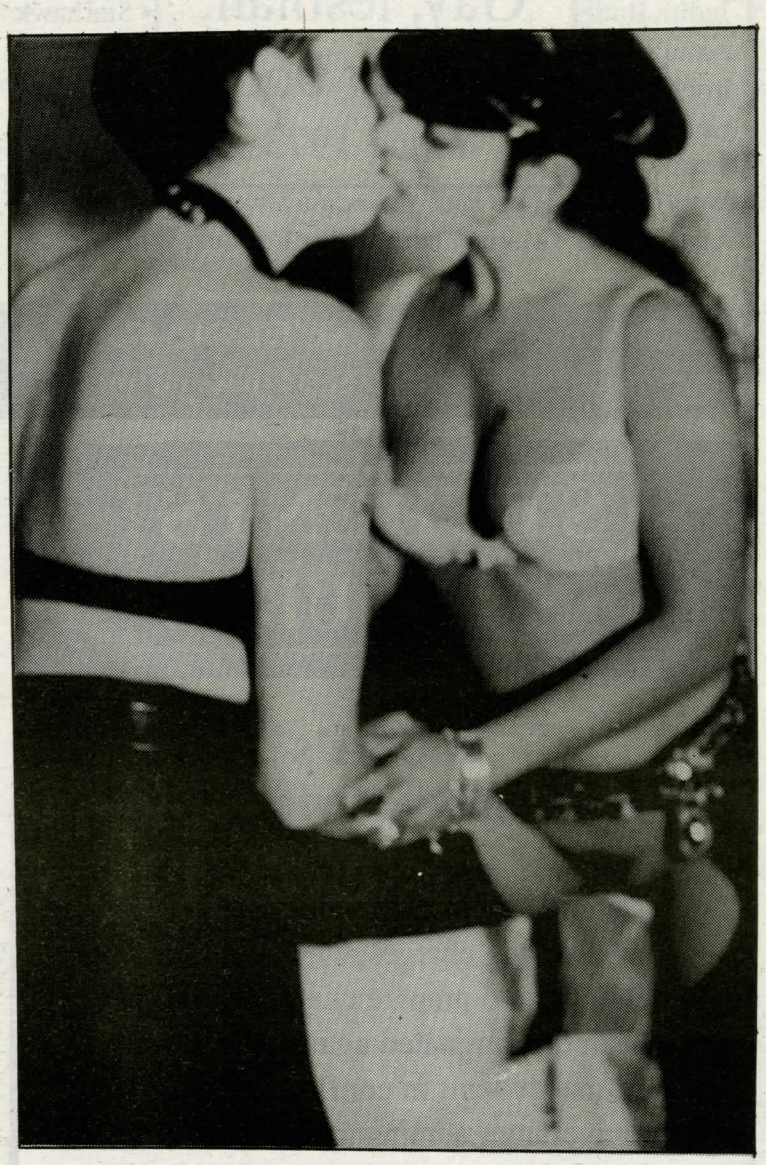

PHOTO BY DANIELLE VALADE

by Elana Wright

Lesbians and gay men rarely have the precious luxury of looking at ourselves inwindows and mirrors, to see ourselves as we are, and as we would like to be represented. Two Montreal photographers, Stephan Dusseault and Danielle Valade would like gays and lesbians to be able to do just that.

Fenêtres et Miroirs, their photography exhibition, will coincide with the lesbian and gay studies conference, *La Ville en Rose: Lesbians & Gays in Montreal: Histories, Cultures, Societies*, sponsored by UQAM and Concordia. A first for Montreal, the conference will focus on lesbian and gay lives in Montreal, in the past and the present. Dusseault and Valade are recording this up-until-recently ignored history in Montreal through the most immediate form of art, photography.

The project was conceived a year ago, and the original intent was to capture on film a year in the life of Montreal gays and lesbians. Dusseault realized that "there is a huge division in the Montreal gay community, more so than in other cities" and he and Valade wanted to rectify this serious lack of understanding and communication. In order to reflect the largest possible spectrum of queer lives, Dusseault and Valade organized monthly meetings for interested people who wished to contribute their ideas and energy to the project.

As a result of this consultation, the project took on even more meaning, as traditionally divided communities: francophones and anglophones, and lesbians and gay men, communicated openly about their diverse experiences, and how they wished to be represented.

In this non-threatening environment, Dusseault learned about issues of safety from the lesbians involved, and the fear associated with walking on the street alone, something he could not previously understand because he is a man. Valade describes her experience as "beneficial in the sense that it opened my eyes to the way the (gay) male community lives and feels. Because I'm a woman, I was not in touch with AIDS, and now I'm more aware of the situation and the political side of being gay in Montreal."

Dusseault wanted to explore how gayness is manifested and how it can be photographed. He says: "I just carried my camera everywhere I went". Dusseault and Valade took candid shots at the gay pride parade, the AIDS march, and at a fundraising event for the exhibit, the "Polaroid Party", held at KOX. At these events, the photographers were able to capture gays and lesbians in the public sphere while they act up through politics as well as through celebration.

"We are two people, with a male vision and a female vision, and at the same events, we had different ideas," Valade says. The resulting photographs have similarities, but they reflect the differing perspectives of gay men and lesbians.

Dusseault and Valade also took more personal shots of lesbians and gays being together at home, in parks, and on sports fields. Through the photos, viewers see lesbians and gays as we really are, which is essential because of the distorted representation we receive when we are not in control of the work.

The photographs range from a powerful and shocking profile of a man marked with an X, symbolizing his HIV+ status, drinking from a bottle of bleach, as if to clean the virus from his system, to a campy backstage shot of a both a drag queen and a woman primping in front of a mirror, with only one mirrored reflection, ambiguously leaving it up to the viewer to figure out whose reflection it is.

"We don't have very many images to reflect back on ourselves," says Dusseault. "We are hungry for commercial representation of ourselves in the media."

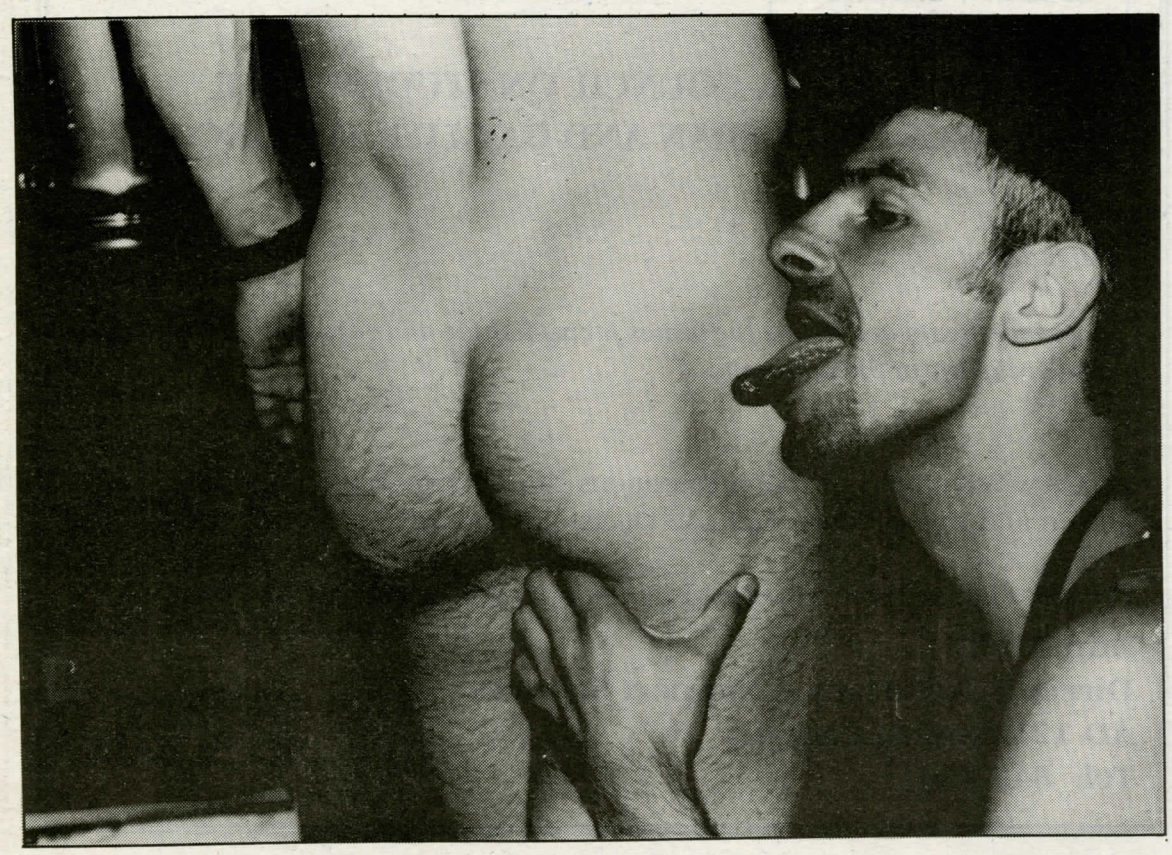

PHOTO BY STEPHAN DUSSEAULT

"We don't have very many images to reflect back on ourselves," says Dusseault. He believes "we are hungry for commercial representation of ourselves in the media". He and Valade hope to encourage and to contribute to more representation of lesbians and gays through this project.

There are tentative plans to publish the exhibit in book form, which would have an even more powerful impact because circulation of the images would be more widespread.

The photographers emphasize that the project is two artists' visions, and not documentary, and they have not represented everyone or everything; however, these two artists are recording some of the history of the gay and lesbian communities in Montreal, and the exhibit is a powerful testament to the vitality and spirit of gays and lesbians in a time of fear, ignorance, and backlash.

"In the end," says Valade, "life experiences and emotions are captured", and who better to record it than gays and lesbians from our own communities?

***Fenêtres et Miroirs** will be exhibited from November 9 to 15 at UQAM in the foyer (JN 400) leading to the conference rooms where La Ville en Rose is being held, from 10 am to 10 pm daily. The vernissage will take place Nov. 9th from 5 to 8 pm.*

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Outing Hollywood

More than meets the eye in recent movies

by Donald Theoret

The depiction of homosexuality in American Hollywood films has, in the strictest sense, a long and tainted history, having followed the same dreaded pattern for over sixty years.

Simply put, gays and lesbians do not exist in commercial cinema. Self-representation (an accurate one, that is) has only been possible through independent cinema and by avant-garde filmakers who, whether gay or straight, share a sensibility which approximates that of an 'outsider' point of view. True, while many films have dealt with overtly gay themes, usually they falter under the pressure of addressing themselves exclusively to a straight audience. Which thus raises another point: these films are not made for gay audiences ; they are targeted at and marketed for a largely paranoid and confused heterosexual majority.

For instance, a closer look at certain movie characters in recent Hollywood productions reveals a trend that is at once amusing as it is offensive. Gays and lesbians, of late, have been portrayed as charming, likeable, even heroic figures. However, chances are the average moviegoer did not recognize these characters as being queer.

Take, for example, *Fried Green Tomatoes* which was released last winter. The characters of Idgie Threadgoode (Mary Stuart Masterson) and Ruth Jamison (Mary-Louise Parker) are shown in a literal sense as best friends. Yet, like the novel by Fannie Flagg, the film utilizes their special friendship as a metaphor for the taboo of lesbianism. Even though the two women are never shown together in bed, many scenes (especially the nighttime swimming sequence) can be read as homoerotic. Unfortunately, whereas gay audiences can easily perceive these subtly encoded messages, the point is usually all but lost to the remaining moviegoing public. In the case of *Fried Green Tomatoes*, the decision to buy into the implicit sexuality of Idgie and Ruth is, again, something completely arbitrary and personal.

A more radical though not easily dismissed theory about gay archetypes in film can be seen in director Jonathan Demme's *The Silence of the Lambs*, which was picketed by several gay groups for its depiction of a gay serial killer of women. As it turns out, protesters overlooked the fact that the Buffalo Bill character (Ted Levine) is confused with gender, not sexuality.

What many critics and media observers have failed to notice is that the main characters, Clarice Starling (Jodie Foster) and Dr. Hannibal Lecter (Anthony Hopkins), can be read as positive gay portrayals. Foster's character, for instance, is constantly fighting off subtle or obvious sexism from her classmates and superiors. The only person, aside from Lecter, who she seems close to is Ardelia (Kasi Lemmons), her roommate at the academy.

Dr. Lecter, on the other hand, comes across as asexual; his voice pattern, his wit and charm, all merge to form a gay character, albeit implicitly. It is possible to view Clarice and Lecter as gay archetypes simply because they possess a sense of uniqueness, otherness, and difference, which marks them in deep contrast to the other characters in the film. Still, because their sexuality remains hidden and castrated, they also come across as unresonant and underdeveloped.

Always on the forefront of change, independent cinema has sought to subvert what the Hollywood money-making machine prefers stay in the closet. A new wave of gay and lesbian filmakers, working outside the strict confines of the Hollywood system, have given birth to a movement called New Queer Cinema. The critical success of last year's *My Own Private Idaho* (directed by Gus Van Sant) and Todd Hayne's *Poison* signifies not only the emergence of a new and exciting aesthetic in film, but a shift in audience reception and markets. The 1992 season has been especially prolific, what with Christopher Münch's *The Hours and Times*, Tom Kalin's *Swoon*, and Gregg Araki's *The Living End* all vying for recognition at film festivals. Canadian director Bruce La Bruce has recieved much praise for his film, *No Skin Off My Ass*, which tells the story of a flaming hairdresser who falls for a cute-looking skinhead. Indeed, what sets this movement apart from the rest is its sense of assuredness and gung-ho politics, not to mention particular attention to detailed eroticism and gender identification.

While New Queer Cinema proves to be a breath of fresh air in our cinematic landscape, Hollywood hasn't stopped regurgitating the same old stereotypes and clichéd characters of an era long gone. In fact, the more explicit a gay character is on film, the more likely he\she will be used as a tool for insult and innuendo. Indeed, it says a lot about Hollywood when the 'ideal' lesbian character is a blonde Barbie doll who carries a sharp ice- pick.

You have to wonder.... Will they ever get it right?

Hidden sexuality: Anthony Hopkins and Jodie Foster in *Silence.*

FRINGE ARTS

Annie Sprinkle and her karmic sex gear, featured in her latest release, *The Sluts and Goddesses Video Workshop, Or How to Become a Sex Goddess in 101 Easy Steps,* playing tonight at 10 and 11:30 pm and Saturday at 2 pm at Cinéma Parallèlle.

New Film Fest offers eclectic mix

by Stephen Smegelski

The **21st International Festival of New Cinema and Video** opened last night with a screening of Anthony Drazan's *Zebrahead* at the Rialto.

This year's festival, featuring 96 films and 45 videos from 30 countries, is relying more on the quality of smaller, lesser-known filmmakers and videographers, unlike last year's big name roster.

While festival regulars such as Peter Greenaway and Aki Kaurismäki are represented with new works, newcomers are getting a strong showing on an international level.

Festival co-director Claude Chamberlan describes the event as "a party festival." And this year's selection promises to be as eclectic as ever.

Films of interest include Hal Hartley's *Simple Men*, Sally Potter's *Orlando*, and Guy Maddin's *Careful*. Short films include Don McKellar's *Blue*—which stars David Cronenberg as a factory owner addicted to porn magazines—photographer Robert Frank's *Last Supper*, and David Rimmer's experimental *Local Knowledge*.

The festival is also devoting a section to new works in gay and lesbian cinema. Rumour has it that Mark Rappaport's *Rock Hudson's Home Movies* and Monika Treut's *Female Misbehaviour* are solid entries.

FESTIVAL INTERNATIONAL NOUVEAU CINEMA VIDEO DE MONTREAL

And Maria Beatty's and Annie Sprinkle's *The Sluts and Goddesses Video Workshop or How to Become a Sex Goddess in 101 Easy Steps* shouldn't be missed.

On the video front, artist Laurie Anderson's *Carmen*—based on the Bizet opera— will be shown. Peter Greenaway takes his own novel approach to science yet a step further with *Darwin*, while Montrealer Albert Nerenberg takes his own bizarre mocking of Brian Mulroney all over the place in *Freak Trade*.

As a special surprise for film lovers, John Cassavetes' film *Opening Night*—starring Gena Rowlands— will be shown for the first time in Canada. It has been resting in the vaults of the Museum of Modern Art in New York for the past 14 years after Cassavetes was unable to find a distributor for the film.

The festival runs until Oct. 25. Films will be screened at the Cinéma Rialto, the Cinéma Nouvel Elysée, the Goethe-Institut, the Cinéma Parallèle, the Cinémathèque Québécoise, and the Cinéma de Paris. Tickets cost $5 each and are available at the respective venues half an hour before screening time. A booklet of 10 tickets is available for $40, and an all-admission film buff card for $90 at the Cinémathèque.

HIGHLIGHTS OF THE CHARLOTTETOWN CONSTITUTIONAL AGREEMENT

QUEBEC & THE NEW CONSTITUTIONAL AGREEMENT

Federal, Provincial, Territorial and Aboriginal leaders recently agreed on new Constitutional proposals that better reflect the interests of all Canadians across the country. This Agreement was reached in Charlottetown on August 28, 1992.

Distinct society

The new Constitutional Agreement recognizes Quebec as a distinct society. What's more, the Agreement grants Quebec's National Assembly exclusive jurisdiction over cultural matters within Quebec's boundaries and confirms its control over immigration within the province. The Agreement would give Quebec the means to protect its language, culture and traditions.

Political powers

The proposed Constitutional Agreement would increase Quebec's representation in the House of Commons, granting it 93 seats instead of the current 75. In addition, Quebec would be guaranteed a minimum of 25% of the House of Commons seats, even if Quebecers accounted for less than this percentage of Canada's population in the future. Every single province would have an equal number of Senators in the new Senate which, as in all great democracies, would be an elected and more effective one.

Veto powers

The Charlottetown Constitutional Agreement would also grant Quebec, as well as the other provinces, veto powers over any proposed changes to the House of Commons, the Senate and the Supreme Court. Quebec would be guaranteed three out of the nine Supreme Court judges, in recognition of its civil law tradition.

Increased powers

Duplication of government services in various areas can hurt prosperity. The Agreement proposes streamlining certain government services by granting Quebec, as well as all other provinces, exclusive powers within their boundaries over forestry, mining, tourism, housing, recreation, and municipal and urban affairs. Quebec would also have control of its labour force development and training, assuring greater responsiveness to Quebec's own special needs. Quebec's current jurisdiction over immigration within its boundaries would be guaranteed in the Constitution.

Economic union

Right now, there are certain trade barriers between provinces that hinder economic development. One of the Charlottetown Agreement's stated objectives is to pull down these barriers and encourage the free movement of people, services, goods and capital throughout the country.

These are just a few highlights of the Charlottetown Agreement of particular interest to Quebecers. It's up to you vote on the Agreement on October 26, Referendum Day. It's your decision. Your country. And your future.
To find out more about the new Constitutional Agreement, call toll-free:

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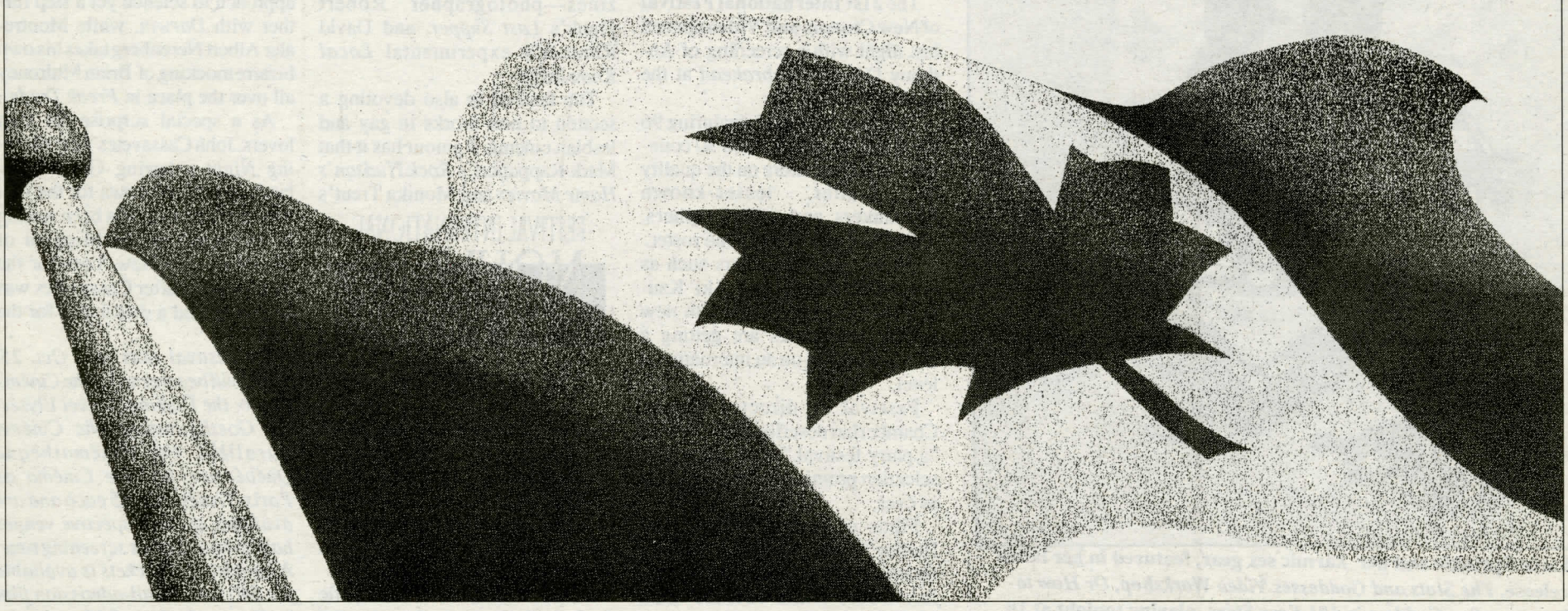


Concordia Art Gallery shows new face

by Stacey Neale

Hidden behind the atrium activities, Concordia's new art gallery is now open for business.

The Galerie d'art Leonard and Bina Ellen Art Gallery, renamed in honour of its generous patrons, is featuring its inaugural exhibition, a panoramic view not only of the gallery's collection, but of the diversity in Canadian art of this century.

The strongest feature of this exhibition is the quality of the works presented. This is reflected in the artists' dedication to their artistic vision and to how that vision materializes.

This is best illustrated by the photographic work that occupies the corridor space at the far end of the gallery. A small crisp landscape view, *Villa Pisani, Stra* by Geoffery James, frames the distant trees by using the inside of the collanade architecture to produce an image that a tourist would never capture. Claude-Phillip Benoit's *Untitled* is a powerful statement on both visual and social terms. The black and white diptych juxtaposes the eerie landscape of the forest floor with the industrial environment of an unidentified machine-shop, and instantly provides the viewer with more to ponder than just a pretty landscape.

The show touches on all the major movements in Canadian art in this century. The strenght of this collection, however, lies in the work of the Automatists and their successors. Jean-Paul Mousseau's *Composition* stands out in spite of its proximity to the better known Borduas and Riopelle works. It is a richly textured work of deep tones of red, blue and purple that have been strategically placed with calculated brush strokes to form a horizontal pattern. If the work seems remotely familiar, it is because Mousseau had the honor of designing the art work for the Peel metro station.

With a strong Fine Arts program here at Concordia, it comes as no surprise to find that some of the more recent works come from faculty members. What is nice about these pieces is that most are done in a medium that the artist is not noted for but excels in none-the-less. Yves Gaucher's seriograph, *Signal*, balances colour in his signature fashion to create an image that plays the tiny grey stripe against the remaining dark band of blue, brown and black spaces.

The absence of three-dimensional work in this exhibition is compensated for by the quality of the few sculptures presented. David Moore's *Shadow Form and Kouros* positioned in the centre gallery encouraging veiwers to step closer and "stand" in the footsteps that are provided for them. By standing in this space, viewers instantly become the figure's modern reflection.

If three-dimensional art challenges you more than painting does, do not despair! The next exhibition will be a display of three dimensional work from the Art Bank's collection. It will open shotly after A Decade of Collecting closes on October 31.

The Leonard and Bina Ellen Art Gallery is open Mon. to Fri., 10:00 to20:00 and Sat., 10:00 to 17:00 Admission is free.

COURTESY OF THE CONCORDIA ART GALLERY

David Craven *No Excuses — No Apologies.*

Gore fest kicks off with a splatter

by Alain Vézina

For fans of the horror film and cinema of the strange, **Le festival international du cinéma fantastique** starts today and runs until Oct. 31. The festival, being held at the Eaton Center cinemas, is important in that it is the first festival dealing with this genre in North America. Over 60 films will be screened at the festival, both in english and french. Among these films,13 will take part in official competion,beginning October 24 with *Knight Moves*, directed by Carl Schenkel and starring Christophe Lambert who will be present at the festival.

Other films in competition include Larry Cohen's *The Ambulance*, Shinya Tsukamoto's *Tetsuo 2: The Body Hammer*, and the world premiere of Michael Mazo's *In Exile*.

Among the Montreal selection, seven movies were listed in **Avoriaz 92**'s official program. On the other hand, half of the movies featured are avaible on video: in fact, it's normal because most of horror movies are filmed with a low budget and especially for the video market (Roger Corman's and Charles Band's movies for example). But, like many people say,nothing can replace the atmosphere of the movie theatre, particulary for horror movies.

Among non-competition movies, several bear special notice: *Tetsuo, To Sleep with a Vampire* (produced by Roger Corman), Stephen King's *Sometimes They Come Back*, *The Refrigerator*,the much-discussed *Henry, Portrait of a Serial Killer*, and *Waxwork 2: Lost in Time* (imagine: Nosferatu, Frankenstein, Alien, Jack theRipper and Godzilla in the same movie).

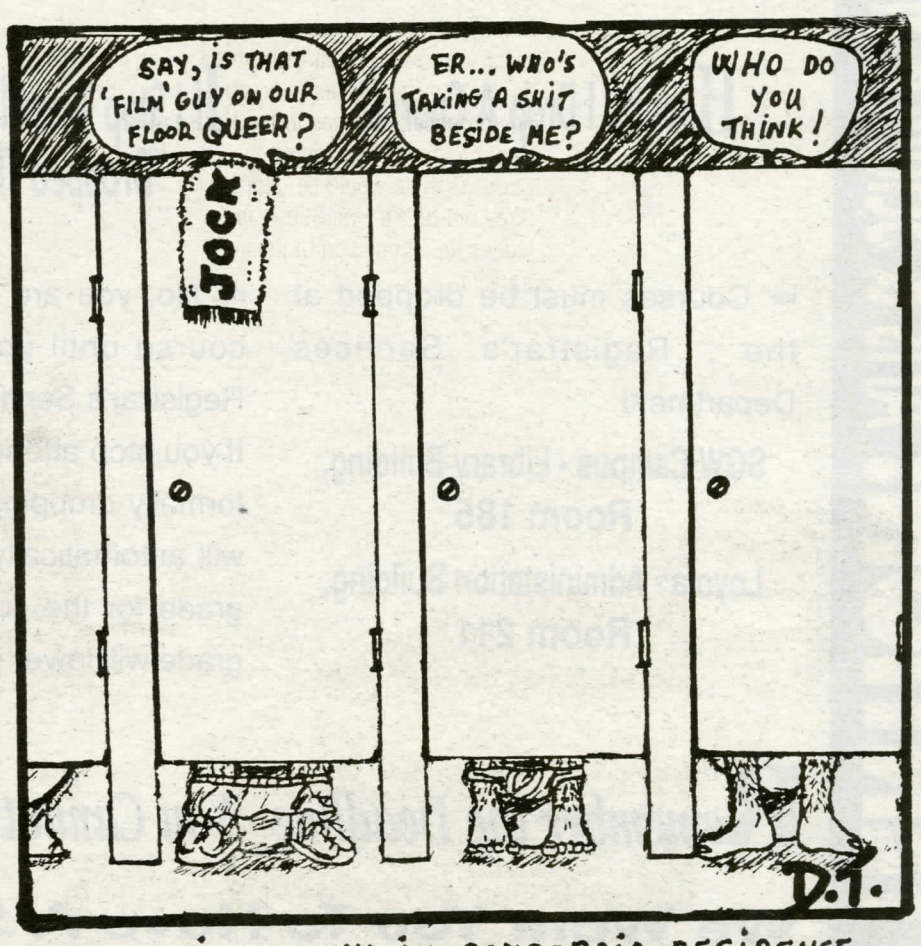
The Awards, named the Freddys, will be distributed October 31 during a live broadcast at Musique Plus by a panel of five judges.

The official program is available at the Eaton Center cinemas and Centres de la photo de Montreal. Admission is $4 for matinees and $6 for evening screenings. A book of 10 tickets goes for $40 and you can buy a pass for $65(day) or $80(evening). All tickets are available at the Eaton Center cinemas.

Star of Highway to Heli

FRINGE

STRA



A TYPICAL DAY IN CONCORDIA RESIDENCE.

GRAPHIC BY DONALD THEORET

JOCK ITCH?

Do you have **RED ITCHY PATCHES** in the groin and/or upper thigh area? This condition is often referred to as jock itch, and can occur in both males and females.

Participants with tinea cruris (jock itch) are needed for a clinical research study. If eligible for the study, you will be provided with the medication free of charge and your progress will be monitored by a qualified dermatologist.

If you are interested and would like more information, please contact the number below.

MONTRÉAL: **1-800-563-ITCH** (1-800-563-4824)
MONDAY - FRIDAY, 8:00 A.M. - 6:00 P.M.

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ATTENTION: Arts & Science Students

The Drop Deadline for Fall Courses is.....

October 30, 1992

How Do I Drop A Course?

☞ Courses must be dropped at the Registrar's Services Department

SGW Campus - Library Building, Room 185

Loyola - Administation Building, Room 211

If I Stop Attending Class, Have I Dropped The Course?

☞ No, you are registered in the course until you drop it at the Registrar's Services Department. If you stop attending class without formally dropping the course, you will automatically receive a failing grade for the course, This failing grade will lower your G.P.A.

Not Sure Whether Or Not To Drop Your Course?

☞ Talk it over with your Professor

☞ See your Departmental Undergraduate Adviser

Remember the Deadline - You Cannot Drop Fall (/2) Courses After This Date!

We Want You To Have A Successful Academic Year!

This notice is placed by your Office of Student Affairs: SGW 848-2101 Loyola: 848-2098